1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

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Free Translation.

"You said to us, 'Make a drum.' Now let us live well, keep alive also the reindeer, and after our death grant good living to our children."

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In accordance with the dual character of the drum, as a musical instrument and as a sacred object in the household, it is not exclusively used for ritual purposes. Every member of the family may beat the drum. It is beaten for amusement, for enchantment, for propitiation of the gods, for summoning spirits, and also during family and ceremonial festivals. In every family, however, there is one particular member who becomes especially skilful in the art of beating the drum, and who officiates at all the ceremonies in the series of festivals. Women usually excel in the art of beating the drum (Plate III).

The Koryak drum (ya'yai) is somewhat oval in shape. The specimen represented in Fig. 19, front and back views of which are shown, is a typical

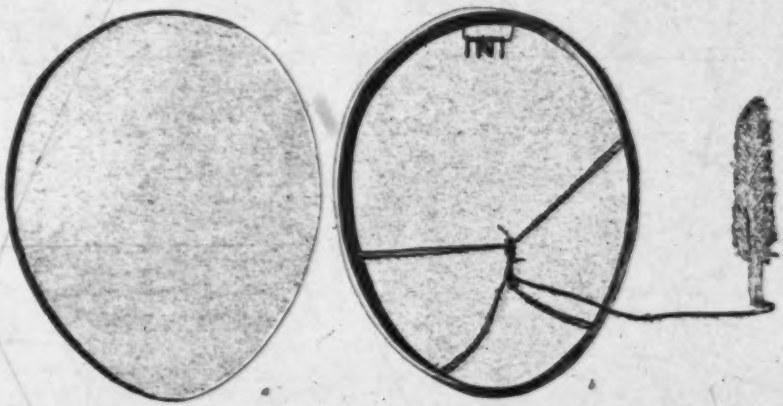

Fig. 19 ($\frac{1}{11}$). Koryak Drum. *a*, Outer Side; *b*, Inner Side and Drum-Stick.

Koryak drum in size and form. Its long diameter is 73 cm.; the width of its rim is 5 cm., and the length of the stick 45 cm. The membrane covers the drum only on one side. It is made of reindeer-hide. The Maritime Koryak sometimes make the drum-head of the skin of a dog or of that of a young spotted seal. The drum-stick is made of a thick strip of whalebone, which is wider at the end that strikes the drum than at the other end, and is covered with skin from a wolf's tail. Inside of the drum, at four points in the rim, near its edge, are tied double cords made of nettle-fibre, which meet at the lower part of the drum and form the handle. These cords are not arranged symmetrically, but all towards one side of the drum. At the top edge of the rim are attached iron rattles. There is no doubt that the custom of attaching

[281] [237] [283]

1: Jochelson E-5 (1900-01) 1908 R74 Koryak R74

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in all the settlements. Only in the house where the body lies is no work done, except the preparation of the pyre and of the funeral clothes for the dead. People from other houses come to assist in this work. The men help in preparing the pyre, and stay up during the night, while the women help in sewing the funeral clothes.

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Before being burned, the body is clothed in special, beautifully embroidered funeral garments. The coat is made of the skin of white fawns (thus white appears to be the color appropriate to death); and it is nearly covered with embroidery, especially in front, done with sinew-thread, dyed reindeer-hair, and often also with silks of various colors obtained from Russian traders. The funeral garments are also trimmed with fringe and strips made of the soft downy hair of the young seal dyed red, and with little tassels of colored sinew-thread and hair from the reindeer's mane. They are ornamented, besides, with black and white stripes and pieces of soft skin, — the black being from young seals, the white from dogs' necks, — also with a border of black and white checks made of the fur of fawns' legs. The trousers and shoes, as well as the quiver for the arrows and the bow-case, and the cap and belt, are ornamented in the same manner. The lower edge of the coat, the sleeves, and the hood are edged with white dog-fur.

The coat of the woman differs from that of the man in that it is made of reindeer-skin with the hair side in. The hide is dyed brown with a solution of alder-bark in urine. The designs on the woman's coat are less complicated, and the embroidery less elaborate, than those on the man's. The way in which these clothes are made will be described in detail later on. Figs. 43-55 show funeral suits of a man and a woman, and a child's funeral cap.

Since it takes a long time to embroider and ornament such a coat, — a woman may be working on one coat an entire winter, — these garments are prepared in advance. Every Koryak has his funeral garment ready, but not entirely finished. It is a sin to finish funeral clothes completely, as, in such case, the person for whom they are intended will die soon. Thus the coat is made ready except the edge of the hood; the boots have no soles; the belt, no buckles, etc.; and after a person dies, a good deal of work remains to be done before the deceased is fully prepared for his journey to the other world. The women of the neighboring houses, under the supervision of some old woman, help in this work. Their final work is done openly, while the preparatory sewing and embroidering of the funeral clothes are done in secret. The women work on funeral clothes mostly at night, when everybody is asleep, or in the daytime if there are no strangers in the house. If a person comes into the house when a woman is sewing on these garments, they are concealed in a bag or under a blanket; for if any one should notice that funeral garments are being made, one of the inhabitants of the house would have to die. On the other hand, funeral garments should be as nice as possible, that the deceased

Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

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Fig. 43 ($\frac{1}{10}$). Man's Funeral Coat, Front View.

Fig. 44 ($\frac{1}{10}$). Man's Funeral Coat, Back View.

Fig. 46 ($\frac{1}{10}$). Man's Funeral Belt.

Fig. 45 ($\frac{1}{10}$). Man's Funeral Trousers Back View.

Fig. 47. *a* ($\frac{1}{10}$ s), *b* ($\frac{1}{10}$ s). Man's Funeral Shoe and Mitten.

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

764 531 281 may have no cause for being displeased with his relatives for not providing him well for his journey. The Koryak of some villages expressed to me their sorrow at having been unable to dress properly their dead who died during the epidemic of measles, which was raging before my arrival, since they had had no time to prepare the required funeral garments. One Koryak was taken ill while travelling, and died in a Russian village near Gishiga. The Russians buried him in a grave in his travelling-clothes. His relatives did not know afterwards what to do with his funeral costume. Being afraid that he might come to get it, they decided to send it to the Russians of the house in which the man died, and thus relieve themselves of their responsibility

Fig. 51 ($\frac{1}{11}$). Woman's Funeral Overcoat, Back View.

Fig. 52 ($\frac{1}{11}$). Woman's Funeral Suit.

before the deceased. The Russians did not wish to accept it; but the Koryak who had brought it left it on the floor of the house, and drove away. Subsequently I bought this costume for our collection.

531 432 764 Since the women of the Reindeer Koryak are less skilful in embroidering than those of the Maritime people, most of the Reindeer Koryak buy the ornamented parts of funeral garments of the Maritime Koryak. It is considered a sin to give away or to sell ready-made funeral clothes. They must not even be carried into a strange house. Only in case a person dies in a neighboring house, and his funeral clothes are not ready, is it admissible to give

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

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snowdrifts, over hummocky ice, and rough ground, where the long traces of the Eskimo harness may catch.

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The Koryak make the dog-harness of hide of the thong-seal (*Erignathus barbatus*), as well as of bear-hide. On the Kolyma, dog-harness is also made of ox, horse, and elk hide.

492 171

There is no information to the effect that dogs have been used in the Old World as beasts of burden; but, according to Klutschak,[1] the Eskimo sometimes use dogs for carrying packs when sledge-driving becomes difficult or impossible. The dog of the American Indian is also used as a beast of burden. I have heard that prospectors in Alaska use the dog in the same way.

METHODS OF ATTACHING DOGS TO THE SLEDGE. — Like the Russians of eastern Siberia, the Koryak nowadays harness the dogs in pairs, one dog on each side of a long stout main line (Plate XXVI, Fig. 1; see also Fig. 183). Probably this method has also been introduced by the Russians to facilitate fast driving, since in this way many dogs can be harnessed to the sledge. Judging from certain survivals of former harnessing, the natives of Siberia, who harness dogs tandem, formerly used to attach them to the main line singly, and alternately on the right and left of the trace. The Yukaghir of the Upper Kolyma harness dogs that way even now; and the same is done by the Koryak when transporting household effects from the winter to the summer dwelling, and *vice versâ*, if their dogs are few in number. According to some statements, the Koryak in olden times did not drive fast. They harnessed few dogs to the sledge, and the driver himself helped to pull or push the sled, as the western Eskimo do. The Koryak often do so even now when moving from their winter houses to their summer quarters. To avoid the trouble of loading and managing a sledge drawn by a small team, the Koryak, who have few dogs, often walk from village to village, if these are not too far apart, carrying their goods in a bag on the back. In olden times walking was more in vogue than it is now.

According to Schrenck's description, the Gilyak, like the Yukaghir of the Upper Kolyma, attach the dogs at equal distances apart, alternately on the two sides of the main line,[2] and there are only few dogs (about six or seven) in a team; while the Russians on the Amur attach the dogs in pairs,[3] with the exception of the first (the leader), which may be single, the team consisting of from five to seven pairs. This latter method is used by the Russians all over East Siberia. According to Krasheninnikoff, the Kamchadal of his day would usually harness only four dogs to a sled, but would attach them alternately or in pairs.[4]

The Eskimo generally attach the dogs so that the traces of each dog

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[1] Klutschak, Als Eskimo unter den Eskimo (Wien, 1881), p. 83.
[2] See Schrenck, II, Plate XXXVI, Fig. 2, p. 172.
[3] Ibid., p. 173. [4] See Krascheninnikoff, II, p. 77.

1: Jochelson E-5 (1900-01) 1908 Ry4 Koryak Ry4

idea of a sacrifice[1] includes the conception that the deity or spirit will make the same use of the offering or of its soul as does the person offering the sacrifice. Even the many colored rags or other trifles which the Siberians and also other tribes offer to the deities or spirits are given to them either as ornaments or as other utilities or as substitutes for costlier things. The Chukchee kill dogs for food, but they do not eat sacrificial dogs, says Bogoras.[2] This last statement is not in accord with the fact that in general the Chukchee do eat dog-meat, for the flesh of those sacrificial animals which are commonly used for food is usually eaten. Among the Koryak I saw the carcasses of sacrificed dogs skinned and cast out on the tundra.[3] In this case it must be assumed that the dog is sacrificed as a draught-animal or for the sake of its fur, as the Siberian natives hang on trees the skins of fur-bearing animals, which serve as offerings to evil spirits, while the carcasses are thrown away. Among the Yakut, the favorite offering to those divinities and spirits to whom no bloody sacrifices are offered, is hair from the horse's tail or mane. In this case the hair cannot be a substitute for the horse, but must have the significance of an object which is valuable in itself in Yakut domestic economy, nets, cords, and rugs being knitted of horsehair.

CHARACTER AND NUMBER OF DOGS. — The Koryak dog is useless as a watch-dog. In the first place, it is afraid of man, and runs away even at the motion of a hand. It hardly barks at all,[4] and thus does not warn its master of danger. Three times I took Arctic dogs, that I had reared myself, to civilized regions. One of them I took as far as Yakutsk, the other two I carried to European Russia. Despite certain changes in their character owing to my method of rearing, they showed no hostility to strangers.[5]

It is curious that when in harness the dog's character seems to change completely. In nearly all books of Arctic travels are found descriptions of the passionate excitement to which this tamed beast of prey is roused at the moment of starting on a journey. While travelling, the dogs not only attack other dogs, but even men whom they encounter. To meet a team of dogs rushing along is fraught with great danger for a person travelling on foot, who is obliged to turn off the trail. On meeting another team, the dogs engage in a fierce fight if one of the drivers does not turn aside. Should harnessed

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[1] The sacrifice of the totem animal or the divinity itself — made, according to the views held by some recent writers, in order to renew nature — must be excepted from this statement.

[2] Bogoras, The Chukchee, Vol. VII of this series, p. 101.

[3] See Part I, p. 95.

[4] Some dogs do not bark at all, and are as silent as if they were dumb. Those that bark do so rarely. Their bark is a drawl, and turns into a whine.

[5] Living far away from Yakutsk, I kept a horse of my own for travelling. My dog grew so attached to it that it would always lie down near it. One night when two Tatars from the Kazan Government who had been banished to the Yakutsk district for highway robbery, and who were my neighbors, stole the horse, the dog followed it in silence. The Tatars took the horse into the woods and there tied it up, intending to kill it for its meat the same evening; but, following the tracks of dog and horse, I found them and took them back home.

1: Jochelson E-5 (1900-01) 1908 R14 Koryak R44

traps made of willow. In the sea and in the lower parts of rivers this method of fishing is impracticable, but in mountain-rivers traps and weirs are employed by the Reindeer Koryak.

Fig. 78 ($\frac{1}{2}\frac{1}{1}\frac{1}{7}$). Fishing-Tackle. Length of hook, 6.4 cm.

Fig. 79 ($\frac{1}{2}\frac{1}{1}\frac{1}{3}$). Fish-Hook made of iron. Length, 22 cm.

Boats. — Before entering upon a description of the method of hunting sea-mammals, it will be well to describe the boats employed by the Koryak, as they are indispensable in sea-hunting.

Skin Boats. — The skin boat of the Koryak (Russian, baydara; Koryak, ga'twaat or ne'lge ga'twaat; literally, "of hide a boat") is constructed after the type of the Aleut, Eskimo, and Chukchee skin boat. A wooden frame, lashed together with thong and therefore possessing great elasticity, is covered with seal or walrus skin. The Koryak skin boat is distinguished from the others by several peculiarities of form and construction of the frame. In proportion to its length, it is very wide; and at both ends

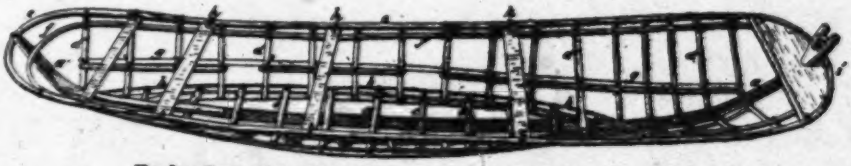

Fig. 80. Frame of Boat (drawn from a model, $\frac{1}{2}\frac{1}{1}\frac{1}{2}$). Length of model, 105 cm.

of the frame, bows are tied to the rails of the boat, giving both prow and stern a semi-circular shape (Fig. 80), while in the Chukchee and Eskimo skin boats the ends of the rails, converging at the prow and stern, are joined by cross-bars only.[1]

[1] Compare Bogoras, The Chukchee, Vol. VII of this series, p. 128; Nelson, Plate LXXIII, Fig. 3a.

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

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Width at 3d thwart	23.0 cm.
Width at stern thwart	21.0 cm.
Length from stern rib (d') to main rib (d'')	69.0 cm.
Greatest width of bottom	14.0 cm
Height from main beam to thwart	8.0 cm.

A boat in the village of Kuel that was considered large, which I measured, had a length of nine metres, and a maximum width between the gunwales of two metres and a half. The maximum width was not in the middle, but nearer to the stern. The Koryak boats of Penshina Bay are considerably wider in proportion to their length than the Chukchee[1] and Eskimo boats. The boat mentioned by me had thirty ribs on each side, approximately twenty-five centimetres apart. The usual number of thwarts is four or five for eight or ten oarsmen, — two oarsmen to each bench. Men as well as women row. The thwarts are mostly situated aft, leaving the forward part free. The freight is placed in the middle of the boat, for which purpose the thwarts are far apart at that place. The prow, where the ribs are fastened to the central timber, is somewhat narrower than the stern part, and the prow is a little higher than the stern. In Kamenskoye the prow projects upward more (see Part I, Plate VII, opp. p. 80) than in the boats on the Paren, where the model was made from which Fig. 80 was drawn.

501 281 On the coast of Bering Sea, boats are covered with walrus-hide; on the coast of Okhotsk Sea, owing to the absence of the walrus there, the boats are covered with skins of the thong-seal. The skin of the walrus is first split, as it is too thick. At present, even in Bering Sea, the practice of covering boats with the skins of thong-seals is spreading, largely owing to the disappearance of the walrus. The skins of the thong-seal are dressed and the hair is removed. The cover is sewed together with very close stitches. Before being drawn over the frame, it is soaked in the river or in the sea. Then it is pulled over the frame so that the edges extend upward over the gunwale. Then the edges are folded over the gunwale. Not far from the edge a number of slits are made, through which stout thongs are passed by means of which the cover is tied to the rails (f)[2] (see Figs. 81 and 82). After the cover has been put on, the boat is turned upside down and dried, so that the contracting cover presses the wooden frame tightly together. Then the seams are filled with fat, and the whole cover is greased with seal-oil, so that it may not get wet in the water, and the skin boat is launched into the sea.[3] Fig. 81, drawn from a model, represents the side-view of a skin boat 501 with cover on. The oars have long rounded blades. Instead of the rowlock,

[1] The exact measurements of the length and maximum width of the large Chukchee skin boat brought by Mr. Bogoras are 11.5 metres and 1.5 metres respectively (cf. Bogoras, The Chukchee, Vol. VII of this series, p. 127).

[2] Compare the same process in Boas, Central Eskimo, Fig. 480, p. 528.

[3] On the festival of the launching of the skin boat, see Part I, p. 79.

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

501 The Koryak have a rectangular sail made of dressed reindeer-skins sewed
281 together. Instead of a mast, they employ a more primitive contrivance. Three long poles are tied together at one end with a thong which passes through drill-holes, and are set up in the manner of a tripod. On one side the whole length of the sail is sewed to a yard the middle of which is slung from the top of the tripod by means of a stout thong. The tripod is set up in the middle of the boat by tying both ends of two of the poles to the ribs on one side of the boat, while the third pole is fastened on the other side of the boat. The sail can revolve around the top of the tripod, and is set in the direction required by the wind by means of braces and sheets made of thong, which are fastened to the rails (Fig. 80, *f*).

The care of the skin boats is the same everywhere. On returning to shore from a trip, the boat is pulled ashore and turned bottom up to let the skin dry. After a few days, when it is dry, it is oiled anew. About the middle of October, when the hunting-season is over, the boat is taken out of the water, the skin cover is taken off, and, when completely dry, is put away for the winter in a storehouse,[1] that the dogs may not get access to it. I have been told that the people of Karaga and Kičhin, on Bering Sea, do not remove the walrus-skin cover from the frame for the winter, but turn the boat keel upwards and hang it on posts, that the dogs may not get at it.

501 The Koryak skin boat can carry fairly heavy loads. In the autumn of
505 1900 we crossed in two boats from the settlement of Paren to Kuel. As the former place is about seven miles from the mouth of the Paren River, the boats entered the river at high tide, and with the ebb-tide we sailed out into the open sea. We carried about two thousand pounds of cargo, and our party consisted of twenty-five members, — myself with four companions, and ten Koryak to each boat. In each boat there were eight oarsmen, among whom were women and lads. In addition, each boat carried eight dogs in harness, which lay in the stern. Notwithstanding this heavy load, the boats were not more than half in the water. We went on fairly fast, and covered a distance of twenty miles in three hours and a half. When we had turned the islets and the rocky shore at the mouth of the river, and had reached a low strip of coast covered with sticky clay, which had run dry with the receding tide, the skin boats approached the shore. The dogs were taken ashore and harnessed to the sides of the boats. They were driven by two lads, who ran behind them on shore. The oars were laid along the sides of the boat inside. The steersmen alone directed the boats so as to keep them within from six to nine metres from shore. Whenever a stone or a drift-log
501 would catch the traces, the drivers would clear them.
511 Not all families possess boats, as this involves a great outlay of seal-skins,
422 which are needed for clothing, barter, sale, and fur-tribute (yasa'k). Only

[1] See Plate XXI, Fig. 1. The skin cover is hung up near the storehouse, to be put away when dry.

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

this reason the ribs which join keel and rails slant upward. Thus the cross-section of the bottom of the kayak has the form of an obtuse angle. Thin boards fastened with thongs to the inner sides of the ribs, and running the full length of the kayak, between the rails and the keel, give additional strength. The deck is formed by cross-bars running from one rail to the other. The manhole is near the middle of the deck, which is also strengthened by longitudinal strips. The manhole is formed by an oval hoop. A broad board lying at the bottom of the boat under the rear end of the manhole serves as a seat, which is usually covered with a piece of sealskin. Like the skin boat, the kayak is covered with thong-seal skins. Ordinarily two skins, the hair of which is not always removed, are sufficient. After the kayak has been covered with skin, the manhole is placed in position. The cover is so cut at the manhole as to leave enough material to turn in the edges, which are sewed around the hoop by means of thongs.

The kayak is very light, so that it can easily be lifted with one hand. The weight of one is 32 pounds. Its length is 269 cm. and its maximum width (i. e., the diameter of the manhole) is 75 cm. Its height is 28 cm.

Near the prow and the stern of the kayak, skin handles are sewed for pulling it out of the water, either upon shore or upon floating ice, or for carrying it across promontories. In certain settlements only a double-bladed oar, like that of the Eskimo, is used with these kayaks. It is held with both hands, in the middle, and the two terminal blades are used alternately. In Itkana and Paren two paddles with short handles are used, the blades of which have on one side pieces of bone of whale sewed on, which look like fins. These small oars are 41 cm. in length. They are tied to the rim of the manhole with a thong one metre in length, so that they can be dropped into the water or placed within the kayak while casting the harpoon or while shooting. With these short paddles they row alternately with right and left hand, bringing their hands down almost to the level of the water.

Sitting in the manhole, the hunter can stretch his feet under the deck of the kayak. In the kayak he places the harpoon-heads, the throwing-board, the bag with the harpoon-line, and his arrows. In the hold of the kayak are kept the harpoon-shaft, spears, and gun. When making ready for an attack on sea-animals, the hunter places the harpoon on deck, first thrusting the end of the shaft into a skin loop which is sewed to the deck of the kayak near the prow.

The progress of the kayak in calm weather is extremely fast; but its use is not without danger, as it is easily upset by wind or waves, and it is necessary to balance it carefully while paddling. In stormy weather the Koryak do not venture upon the sea in kayaks.

Dug-Outs. — In the settlement of Kamenskoye and in northern Kamchatka dug-out canoes are also used, like those employed by the Yukaghir

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

skin pails. The Maritime Koryak carry a supply of fresh water when hunting in their skin boats. In order to avoid the necessity of melting snow and ice, in winter, water is generally taken from ice-holes. All the settlements of the Maritime Koryak are situated on the banks or at the mouths of rivers. The Reindeer Koryak, too, place their tents in river valleys. Plate XXX, Fig. 1, represents an evening scene by an ice-hole in the village Big Itkana, where girls and boys come with buckets to fetch water for the night. The water is poured into the bucket with a wooden scoop. Water-buckets are made of strong thong-seal skin or of aspen or poplar wood. Fig. 104 shows a skin bucket. Among the Eskimo are found buckets of the same type, made of seal-skin and sewed together with sinew-thread.[1] They are carried in a different manner however. The Eskimo bucket has a handle made of a strip of leather, like a regular bucket-handle, while the Koryak bucket has two loops sewed on near the mouth. To these loops are tied the ends of a broad seal-skin carrying-strap, which is passed over the forehead, the bucket resting on the back, — a method of carrying burdens employed by many Indian tribes.

Fig. 104 (1/12). Skin Bucket.

The thick wooden bucket is also cylindrical. The material is supplied by a part of a straight and solid trunk of an aspen or poplar tree, which is hollowed out by means of an adze, and finished with a simple knife. The wooden bottom is inserted from above. Wooden buckets are carried by women in the same way as seal-skin buckets (see Plate XXXV, Fig. 2).

The wooden bucket is used for many purposes: when hunting sea-mammals, it serves as a receptacle for the harpoon-heads; in the house, seal-oil is kept in it; berries are also kept in both wooden and skin buckets; soup for feeding dogs is carried out of the house in wooden buckets.

The material for spoons and ladles is furnished by the antlers of the reindeer and the horns of the mountain-sheep. Some are made of wood. Broth is sipped from deep ladles; thick porridge or gruel is eaten with spoons: therefore spoons are shallow (Fig. 105, *a*). Bone teaspoons (Fig. 105, *b*) are made in imitation of imported metal spoons. Wealthy Reindeer Koryak purchase metal table-spoons; some of them even have silver spoons.

Wooden plates, dishes, elongated platters and trays, and wooden and bone dippers, are of the same type as those of the Chukchee,[2] and I shall not

[1] See, for example, Kumlien, The Eskimo of Smith Sound, Fig. 31, p. 488; and Boas, Baffin-Land Eskimo, Fig. 149, p. 99.

[2] See Bogoras, The Chukchee, Vol. VII of this series, p. 189.

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

IX. — CLOTHING.

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Winter Clothing of Men and Women. — The winter clothing of both branches of the Koryak is made of reindeer-skins. Skins of other animals are used only for trimming or adorning winter clothing. Only fur caps and mittens are not infrequently made entirely of dog, fox, or wolf skin, and the soles of boots are made of thong-seal or walrus hide. Skins of grown reindeer are not used for clothing, but only those of fawns, beginning with the newly born and up to seven months old. The warmest clothing is made of skins of fawns six or seven months old, which are killed late in autumn. Their fur consists of fine, soft, not long, but very thick hair. Clothing made of fawn-skins is not only warm, but is also remarkably light in weight. Owing to the lack of fawn-skins, the Yukaghir and Tungus often make their winter overcoats of heavy winter skins of old reindeer. These are so heavy that they impede the motion of the wearer. Clothing made of the skins of mountain-sheep is equally heavy.

Winter Coat. — The fundamental pattern of the coat is the same for men and women. It has the shape of a fur shirt which is pulled down over the head. The man's coat, especially that of the Reindeer Koryak who ride astride on their light sledges, is shorter than that of the woman (Fig. 115). It does not reach down to the knees; while that of the women falls lower, usually down to the calves of the legs. The winter travelling-coats of old men, especially of the Maritime Koryak (Plate xxxii, Fig. 1), reach sometimes below the knees. The cut of the coat is the same as that of the Chukchee.

Fig. 115 ($\frac{1}{10}$). Man's Coat.

The sleeves are very full about the fore-arms to enable the wearer to draw his hands out and hide them within the shirt, and narrow about the wrists to prevent the easy access of cold air. The difference between the Koryak coat and that of the Chukchee is, that between the lower border and the fur

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

trimming there is inserted a strip of reindeer-skin about four or five inches wide, and of a color different from that of the whole coat. If the coat is made of dark skins, the inserted strip is of light or mottled color, and *vice versâ*. The Chukchee woman's coat is generally shorter than that of the Koryak. Under the coat of the Chukchee woman the lower part of the trousers is visible, but rarely under that of the Koryak woman. Among the Chukchee, coats are seldom provided with hoods, while among the Koryak all the women's coats and many of the men's travelling-coats, are furnished with hoods. Funeral clothing is never made without hoods.[1] The women of the Maritime Koryak use almost no caps at all, contenting themselves with throwing their hoods over their heads. The women of the Reindeer Koryak go without caps,[2] not only about the house, but even to the herd.

The travelling-coat of men for winter (la'xlan-ŕ' sān) is double, consisting of two fur shirts so adjusted that one is inside the other, and they are put on and taken off together. The inner shirt has the hair toward the body; the outer, outward. The two shirts are not sewed together, so that they are easily taken apart and can be worn separately. The outer one is made of the skins of fawns, preferably of those of mottled color killed late in the fall. Black or dark brown spots on a white or grayish background are considered particularly pretty, but the skins most commonly used have white or grayish spots on a dark or a light-tawny background. White or light-gray skins are used for funeral clothing only.[3] Russian settlers and Russianized natives prefer black or dark-tawny reindeer-skins. In certain localities this taste is developing also among the Koryak. Thus the Koryak who are engaged in trade, and rich reindeer-breeders, wear outer coats of dark skins. The inner coat is usually made of skins of younger fawns, from one to three months old, so that the double coat may not be too thick and hinder movement. Besides, the tender fur of young fawns is more pleasant to wear next to the body than the thicker hair of the older fawns. The Koryak wear fur clothing next to the body. Excepting those entirely Russianized, very few Koryak wear chintz or calico shirts under the fur clothing. These are worn without change until they fall to pieces.[4]

Women rarely wear a double winter coat, as they put the coat on over the double fur combination-suit which will be described later on. For the most part, women wear the single coat, fur inward. The skin side, well

[1] See Part I, pp. 106, 108.

[2] It is interesting to note here Turner's statement that the Eskimo of Hudson Bay "do not wear caps, the hood of the frocks being the only head-covering" (see Turner, p. 209).

[3] See Part I, p. 105. According to Murdoch (p. 109), the Eskimo of Point Barrow value the skins of the white Siberian domestic reindeer highly "for full-dress jackets." But the Koryak do not wear clothing of white skins.

[4] Like the Russian settlers, the Koryak of Russianized villages wear chintz shirts, flannel blouses, or knit jackets under their fur coats. I saw some Maritime Koryak wearing American knit sweaters or coats purchased from the American whalers. A very comical figure indeed was presented by a Koryak clad in trousers and boots of reindeer-skins and a cutaway coat of modern stile, which he wore without shirt and vest.

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dressed, is dyed a dark red or tawny hue, and adorned with pendants, stripes, and square patches of white skin, and with glass-bead embroideries.[1] 291 294 281

To the breast of the outer coat with attached hood, and near the collar, a fur flap made of the skin of reindeer-legs is sewed (see Fig. 116). This flap serves to protect the face from cold winds. In the funeral coat this flap is used for covering the face of the deceased.

Fig. 116 ($\frac{1}{11}$). Woman's Coat.

At home, or when working near the house, the Koryak men, even in the cold of winter, ordinarily wear a single fur shirt with the fur side either in or out. A coat worn with the flesh side next the body has the advantage that the hairless skin does not afford nesting-place for insects; but, on the other hand, it is easily soaked by perspiration, and hardens when it dries again. The single coat is shorter than the double one, and has no hood. The neck is wide enough to allow the head to pass through freely. It has a hem of skin, through which a nettle cord or leather strap is passed for tightening the collar. The ends of the cord are tied in front. To the necks of most single shirts a collar of black dog-fur is sewed. These collars are of varying width. I saw particularly wide dog-fur collars among the Reindeer Koryak of the Taigonos Peninsula (see Plate XL, Fig. 1). The fur of white dogs is used only for trimming funeral clothing.

Woman's Winter Combination-Suit. — It has been stated before that women do not wear fur shirts next to the skin. Under the shirt they wear a fur suit similar in cut to the modern combination underwear for women. Such fur suits are worn in Siberia by the women of the Chukchee, Asiatic Eskimo,[2] and Koryak, and, according to a statement of Nelson, by the Eskimo women on Diomede and St. Lawrence Islands.[3] In former times all the Kamchadal women also wore such suits.[4] The Koryak call this suit ña'u-kei ("woman's combination") in contrast to the children's combination-suit called kei-kei. The [171]

[1] On the adornment of clothing, see Chapter XI.
[2] See Bogoras, The Chukchee, Vol. VII of this series, p. 244.
[3] Nelson, The Eskimo about Bering Strait, p. 30.
[4] See Steller, I, p. 37; Krasheninnikoff, II, p. 64.

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294 women's suit consists of a broad bodice joined to wide Turkish trousers which
291 are gathered below the knees (Figs. 117, 118; and Plate XXXII, Fig. 2).
On the chest and back the bodice has a deep cut into which the woman
281 steps when putting on the suit. The sleeves are very wide, both at the shoulders and wrists, so that the hand can be taken out without any difficulty, which must be done when the woman wants to let down or take off the garment. A double combination-suit for women, for use in winter, is made of fawn-skins similar to those used in the man's double winter coat. A single, outer combination-suit is shown in Fig. 118; and an inner combination-suit, with hair side in, is represented in Fig. 119. Below the knees, where the trousers of the combination-suit are drawn in, the edges are trimmed with a leather hem, through which a cord runs for tightening the trousers and for tying them over the legs of the boots. The combination-suit of the Koryak woman is more carefully made, and of lighter weight, than that of the Chukchee woman, and thus does not render movement quite so difficult. The suit of the Chukchee woman represents a huge skin sack with four appendages for the hands and feet. The ornamentation of the suit is also prettier than it is among the Chukchee. The lower portions of the sleeves and trouser-legs are often sewed together of alternate white and dark vertical stripes of fur from reindeer-legs. The lower parts of the sleeves often consist of black and white fur checks made of pieces of fur from reindeer-legs. Women's funeral combination-suits are trimmed with particular care, and are very handsome (see Part I, Fig. 52, p. 108). The Reindeer Koryak women, however, do not trim their clothing with equal care. Plate XXXII, Fig. 2, represents a wealthy Reindeer Koryak woman from the Taigonos Peninsula, dressed in a combination-suit. She wears this suit over a chintz shirt, and not next to her skin.

Fig. 117 ($\frac{2}{11}$). Woman's Combination-Suit.

[531]

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The slit of the bodice, and the borders of the sleeves, are trimmed with strips of dog or wolf skin or with some other long-haired fur (see Fig. 117). Old women also cover the neck with a boa of squirrel-tails, which they acquire from the Tungus, or with a woollen scarf bought of the Russians.

While the Chuckchee women wear no upper garments when near the house, and when working near the fire or at the hearth bare the right arm or the entire bust to be free in their motions, the Koryak women are ashamed of being seen in the combination-suit alone in the presence of strangers. Not

Fig. 118 ($\frac{1}{11}$). Woman's Combination-Suit.

Fig. 119 ($\frac{1}{11}$). Woman's Combination-Suit.

one woman of the Maritime Koryak consented to pose in front of the camera dressed in a combination-suit only. My wife succeeded in inducing a little orphan-girl of eleven or twelve in the village of Kamenskoye to have her photograph taken without her coat; but suddenly she refused because her uncle said that she ought not to do so. Among the Reindeer Koryak also the girls refused to be photographed without a coat, but the women did not present difficulties. Generally Reindeer Koryak women take their coats off in the inner tent only. On the Palpal, where the Koryak come in contact with the Chukchee, the women of the Reindeer Koryak, like the Chukchee women, wear nothing but the combination-suit near the house. Krasheninnikoff[1] says that the Kamchadal women of his time at home wore the

[1] See Krasheninnikoff, II, p. 64. At present most of the Kamchadal dress just like the local Russian settlers.

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

sitting down, they fold the sleeves over their knees. In the Koryak villages or camps, women may often be seen sitting down in this fashion and keeping up their conversation with their companions or with the men. The coat-skirts touch the ground, and give to the women who are thus sitting down an entirely careless and easy appearance. When rising, they re-adjust their suits almost unnoticeably to an observer. 514

While travelling, wealthy Koryak wear over the fur coat a wide shirt with a hood of plain curried or smoked reindeer-skin or of flannel or chintz. The outer shirt protects from the wind and preserves the fur clothing from snow, which, on melting, would soak into the hair and cause it to fall off. An overcoat of gaudy chintz, flannel, or other imported goods, has now become an article of smart dress. For overcoats the wealthy reindeer-breeders buy imported red broadcloth at high prices. Thus a yard of the coarsest red broadcloth frequently brings one cross-fox in exchange. 291 177

Fig. 120 represents a coat made of reindeer-skins, in the style of a jacket with an opening in front. It was purchased by me from the Reindeer Koryak on the Taigonos Peninsula. Coats of this pattern are found in other places as well, though very rarely, and seem to be an imitation of the Russian style. They differ from the Tungus coats in that the lapels come together, while in the Tungus coats they are cut like those of a cutaway coat.

Men's Winter Trousers. — The winter trousers are double, like the coat (Fig. 121). The outer ones are made of shaggy skins of older fawns. The trousers have no belt. Along the top edge a hem of skin is sewed on, through which a string passes for drawing them tight. In front they cover only the lower part of the abdomen, about the groins; in the back they are cut a little higher, and reach to the upper rim of the pelvis. The trousers have a tendency to slip down, and a Koryak may often be seen raising his trousers with a movement of the hand along the coat. There is no slit in front for voiding urine. There is no need of such a slit, because the border of the trousers comes very low down on the abdomen. In front, where the draw-string is pulled tight, a flap of skin is either pulled up underneath it, above the upper border of the trousers, or it is turned in over the draw-string to keep it from cutting the abdomen. Men's trousers are quite tight-fitting. Narrowing down, they reach a little below the calves, and are drawn together about the legs with draw-strings, just as they are around the waist. The legs of the fur boots are tied over the trousers. The Reindeer Koryak, especially on the Palpal, wear wide winter trousers cut like those of the Chukchee, which reach down to a little above the ankles, and are tied over the short-legged shoes. 291 291 294 [171]

Fig. 122 represents a man's winter trousers, with boots sewed on. Such trousers are rarely met with, and are either imitations of a foreign type or relics of an older fashion. Among the Yukaghir may be found boots with

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

long legs, reaching up to the thighs, where they are tied or buttoned on to short loin-breeches. Nelson says that the lower garments of the women of the Alaskan Eskimo are boots and trousers combined,[1] while Murdoch says of the Eskimo of Point Barrow that women's trousers are combined with boots, and that at times even men wear such trousers.[2]

Winter Foot-Gear. — Most of the winter foot gear consists of fur boots

Fig. 122. Man's Winter Trousers, with Attached Boots.

Fig. 123, *a* ($\frac{2}{3}\frac{1}{3}$), Man's Short Boots; *b*, Woman's Long Boots.

(pla'kit) and stockings reaching up to the knees. The boots are usually made of the skin of the reindeer-leg. Its fur is short, glossy, and of greater durability than the fur of other parts of the reindeer. Men's boots are either short (Fig. 123, *a*), reaching a little above the ankle, or they have legs extending up to the knee (see Plate XXXV, Fig. 2). Both styles have

[1] Nelson, p. 30.

[2] Murdoch, p. 126.

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

above the heel, on both sides of the boot behind the ankle, two small leather straps sewed on, with which the boots are drawn tight around the foot near the ankle. The upper edges of low boots are tucked under the trousers, which are pulled over them (see above, p. 593); while the legs of high boots are put over the trousers and drawn tight around the leg, above the calf, either by means of two small leather straps sewed to both sides of the boot-leg near the edge, or by means of draw-strings passing through a hem of leather sewed to the border of the boot-leg. Boots with high tops are the more common style, as may be seen from the plates in this book which represent the Koryak and their clothing. It is curious that low boots are always used for men's funeral clothing (see Part i, Fig. 47, p. 106). This suggests that the low boots represent the older style.

The soles are made of thong-seal hide or of walrus-hide split in two. To the low winter boots (lu'lu-pla'kit) are often attached shaggy soles, which are sewed together of pieces of the strong skin covering the feet of the reindeer, between the hoofs and the dew-claws, which part is covered with strong, thick, and long hair. A sole like this keeps the foot warm, is soft to walk on, and its hair is so strong that it does not wear off readily with walking. Besides, boots equipped with shaggy soles do not slip on the smooth ice. Sometimes the skin of bear-paws is employed for this purpose.

The winter foot-wear of the Koryak is made so large that the thick fur stocking lies in it easily without pinching the foot. For the same purpose the sole is turned up all round the foot; and the toe of both boot and stocking is made wide and semicircular, to give the toes freedom of movement. The sole is sewed on with sinew-thread, usually to a strip of skin inserted between vamp and sole. This strip is from a finger and a half to two fingers wide, of bright color, and serves partly as an ornament, and partly to reduce the slant of the sides (see Fig. 123). Other ornaments of fur boots consist of inserted stripes of white-colored fur or red broadcloth, and of tufts of the fur of new-born seals dyed red. Women's boots are adorned more often than those of men. Women's funeral boots are elaborately ornamented.[1] Men's funeral boots[2] (vi'a-pla'kit), like other parts of the funeral costume, are of white color, and made of the skin from the legs of white deer. In these white boots the ornaments are made of inserted stripes of dark-colored skin in the form of chevrons. Women's dancing-boots[3] for the whale festival and for other festivals are ornamented with rows of triangles made of white leather, and with embroideries of colored silk.[4]

Women's winter boots are distinguished from men's high-topped boots, besides in their ornamentation, also in that their legs are wider, and made, not of the skins of reindeer-legs, but of the shaggy fur of autumn fawns, the

[1] See Part ii, Fig. 53, p. 109.
[2] Ibid., Fig. 27, *b*, p. 68.
[3] Ibid., Fig. 47, p. 106.
[4] See Chapter XI.

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hair of which is cut short. Hence the legs of women appear very stout about their calves, between the lower and upper strings with which the boots are tied. A woman's winter boot, with fur stockings inside, the legs of the boot ornamented with inserted parallel lines of white fur, is shown in Fig. 123, *b*.

Stockings are made of the skins of large fawns, and are worn with the hair side in. With the boots, the stockings form a double foot-wear, just as two fur shirts compose a double coat, and are mostly put on and pulled off together. For the night, however, stockings which have been worn during the day are taken out of the boots, turned inside out, and hung over the hearth or out of doors to dry. The skin for stockings is dressed soft, and the flesh side is painted cinnamon-color.[1] Stockings are made large, with a wide semicircular toe, like the boots, into which they fit snugly. The cut of a fur stocking differs from that of a fur boot in that there is no stripe inserted between the sole and the vamp. A small leather strap is sewed to the upper end of each stocking. These are tied together when the stockings are hung up to dry. Before the stocking is put into the boot, dry grass, of which a supply is always kept on hand, is put in. The grass lining adds to the softness of the fur foot-wear, and protects the foot against injuries. The grass lining must be changed often to keep it dry and soft.

When traveling in very cold weather, or sleeping over night under the open sky, short hare-skin socks are often worn inside the stockings. I also had occasion to see some of my Maritime Koryak drivers, when sleeping at night on the snow by the camp-fire, put on over their travelling-boots huge galoches made of the winter skins of reindeer. They would then put a long double fur shirt over the short one, draw hands and head within the shirt, and lie down on the snow, head to the fire. These large boots are evidently a Russian invention lately adopted by the Koryak. In general, the Koryak are not particularly careful to protect themselves against the cold when sleeping out of doors. Not infrequently herdsmen pass cold nights wearing only a single coat, with belt. The stockings for short boots of men are also short.

Winter Cap and Mittens. — The winter cap (ɬa'xɬan pe'nken) is double, and made of the fur of reindeer-fawns. The inner lining is the fur of a new-born fawn or of one a month old. The outer cap is often made of dog or wolf paws. In front and at the back it is trimmed with a strip of shaggy dog or wolf fur. Costly caps are trimmed with wolverene-fur all round. The top of the cap is rounded. It has the shape of an old woman's sweeping-cap (Fig. 124). In front the fur trimming protects the fore-head; at the back the cap covers the occiput and neck. A rather long leather strap, the ends of which are sewed to the lower edges of the cap, is twisted once under the chin (Fig. 124, *a*; and Plate XXXII, Fig. 1), and the end loop is turned back

[1] See Chapter X.

1: Jochelson E-5 (1900-01) 1908 R44 Koryak R44

over the crown of the head to hold the cap down. When a Koryak feels too warm, he throws his cap back, and it dangles down from the loop which passes around his neck. A warm cap like the one here described is worn with a hoodless coat. A cap with light trimming is worn with the coat with a large fur hood. Herdsmen who have to run after the herd wear hoodless coats and light caps. They usually put on the outer coat only for the night.

Women very rarely wear caps. Maritime Koryak women, when going out of doors in winter, throw the hood of the coat over the head. Only the Reindeer Koryak women, while wandering from camp to camp, wear a cap under the hood. Its shape does not differ from that of the men's cap. Women's funeral costumes have no caps, — a fact which shows that in former times the Koryak women did not wear caps.

a *b*

Fig. 124. *a* ($\frac{1}{11\frac{1}{2}}$). *b* ($\frac{1}{11\frac{1}{2}}$). Winter Caps.

The Koryak fur cap is prettier and more neatly made than the Chukchee cap. Besides the pretty trimmings, it has inserted in the crown, and at the place which covers the occiput ornaments made of alternate stripes of black and white skin from the legs of reindeer-fawns, or lozenge patterns. Behind, long tassels of seal-pup skin, dyed red, are sewed on; and on the sides, circles are embroidered with glass beads of various colors. To the crown of the cap are often stitched two pieces of fur or leather, which project upwards like the ears of a fox. Some caps are not rounded in shape at the crown, but have angular projections at the sides (Fig. 124, *a*). The man's funeral cap has the shape of a round decorated skull-cap with ear-flaps stitched on, and an embroidered leather-strap[1] with which to tie it under the chin.

[1] See Part I, Fig. 48, p. 107.

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28' 29 29" Men who drive dog or reindeer teams, and who watch herds in winter, wear mittens made of the skin of reindeer-legs. The hair of the skin of the reindeer-leg is short, thick, and shiny. It does not readily wear out or fall off from dampness. Further, these mittens are light and exceedingly soft when well dressed, so that they are not in the way when holding the reins and the whips, or doing any other work on the journey. These mittens are not very warm, since they are not usually made of double skin, and have the hair side out. Sometimes they are lined inside with fur of a new-born reindeer-fawn; but young people go without the inner mitten, and do not suffer from cold. Light mittens are also made of the skin from dogs' legs. Women usually wear warmer double mittens, with shaggy trimming of dog, wolf, or fox fur, about the wrist. The outside mittens are made of the dressed skins of reindeer-fawns; the inside mittens, of the fur of new-born fawns. Mittens made of the fur of wolf-paws on the outside, and lined with the fur of young fawns, are regarded as warm and pretty.

Summer Clothing. — In general, summer clothing differs little from winter clothing. Real warm summer days are very few in number. In summer, as well as late in spring and early in autumn, the old worn-out winter clothing is put on, only in single suits. At this season much of the hair has fallen off. Therefore in summer the Koryak present a shabby and unattractive appearance. This is true particularly of the Reindeer Koryak, who do not use special summer clothing while roaming with their herds in the mountainous regions, where it is colder than in the valleys; but the Koryak who live in the valleys and near the mouths of rivers, particularly those of the coast, have special summer clothing for the warmer part of summer.

Summer coat. — The ordinary summer coat (ala'kın-isăn) is a shirt of curried and smoked reindeer-skin, and shirts of this kind are worn by both sexes. Those of women are longer than those of men, and more frequently furnished with hoods. Sometimes a dog-skin collar is attached. The cover of the upper part of the tent which has been exposed to the smoke for a long time is often used as material for such shirts. The skin, after being smoked, is more waterproof than unsmoked skin, and does not harden after rain.

[531] Shirts of unsmoked leather, such as are worn in winter over fur coats,[1] sometimes ornamented by means of wooden stamps (see Fig. 218), are also worn in summer; they are not used in rainy weather, or for fishing and sea-hunting, as dampness hardens them.

During the sea-hunting season, especially in damp and cold weather, the Maritime Koryak wear dog-skin coats, with the hair side in (Fig. 125). A dog-skin shirt is considered a good waterproof garment. Such a shirt rarely has a hood. It is worn mostly by lads in their teens. At home, even in

[1] See p. 593.

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291 294 281

winter, boys wear dog-skin coats (see the elder boy on Plate XXXIII, Fig. 1). Summer clothing of dog-skin is always saturated with fish and seal oil, and is dirty in the extreme.

I have never seen a Koryak wearing a seal-skin coat, which is used by the Eskimo as a waterproof garment. I think that the absence of seal-skin coats for summer wear is due to the insufficient quantity of seal-skins, which are required in great numbers both for the household and for exchange.[1] Likewise I have never seen any clothing made of bird-skins and of seal-intestines, which they say was worn in olden times.

Fig. 125 ($\frac{1}{11}$). Man's Dog-Skin Coat.

In summer and autumn, shirts made of winter reindeer-skins with shorn fur, and others of summer skins of grown reindeer with short new fur, killed just after the shedding of the hair, are also worn. Women wear coats made of such skins, the flesh side out. This side is well dressed, and dyed a cinnamon color, and adorned with strips of white leather, tufts of hair, circles embroidered in appliqué-work, and other embellishments. At home the Maritime Koryak women wear such coats even in winter. Dancing-coats (mi'lau-i'sān) are made up in the same way, only they are more elaborately decorated than the ordinary garments.[2] The dancing-coats of men have no hoods.[3]

Summer Trousers and Combination-Suit. — In midsummer, men wear trousers of curried leather (Fig. 126), the pattern of which does not differ from that of the winter trousers; while women wear a combination-suit of leather under their coats. The leather of which both men's and women's summer trousers are made is either ordinary, soft-dressed, or curried and smoked reindeer-skin. The latter is used for waterproof clothing worn during the fishing-season. Waterproof trousers for men, made of seal-skin,

[1] According to Tale 21 (Part I, p. 162), clothing made of seal-skins is regarded by the Koryak as that of poor people. From this it may be inferred that seal-skin clothing was used in olden times, when the reindeer was not domesticated.

[2] See Part I, Fig. 27, p. 68.

[3] Ibid., Plate I, Fig. 1.

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

281 291 294

are rarely found. While engaged in sea-hunting, the Maritime Koryak, especially lads, often wear dog-skin trousers. In autumn, and on cold days in midsummer, the Koryak wear old, worn-out, single winter trousers of reindeer-skin with the fur on.

Summer Boots, Caps, Mittens, and Gloves. — Summer foot-wear consists of boots or short shoes alone. In summer, stockings are not worn, and only grass linings are used in boots and shoes. Summer boots or shoes are made of the skin of the legs of reindeer-fawns or dog-pups, of dressed skin of the ringed-seal and of curried leather made of reindeer-skin. Summer and winter boots and shoes are the same in shape; but summer foot-wear is smaller than that for winter, because it is worn without the stocking. The soles of all summer foot-wear are made of thong-seal skin or of walrus-skin split in two. Short boots or shoes are worn by men only. The leather straps passing through the lower hems of the trouser-legs are drawn together tight around the upper end of the legs of these short boots. The legs of men's high boots, and generally also those of women, reach up to the knees, and are drawn together with leather straps over the trousers. Waterproof boots are made of ringed-seal skin treated with blubber. Boots made of smoked reindeer-skin do not get wet as quickly as those made of unsmoked skin. Often only the vamps of the boots are made of seal-skin or of smoked leather; and the legs, of ordinary dressed reindeer-skin. Among the Maritime Koryak I found long-legged waterproof boots for men reaching up to the thighs (Fig. 127). The soles are made of thong-seal skin; the vamp and legs, of ringed-seal.

Fig. 126. Man's Summer Trousers.

Fig. 127 ($\frac{1}{11}$). Man's Waterproof Boot.

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

Women's summer boots, like men's dancing-boots with legs of curried leather, are decorated with pinked stripes of the thin soft white skin of the dog's neck, forming the so-called "tooth-pattern." Sometimes the toes up to the instep are made of the skin of ringed-seal dyed black, while the instep and legs are of reindeer-leather dyed a cinnamon color. The women of the Maritime Koryak wear such boots also in winter, when at home; or they put them on after finishing their out-door work, or while drying their winter boots on returning home from a trip. But such leather foot-wear, for change, is made larger than the summer leather boots, so that they can be put on over the fur stockings.

I have said before, that, even in winter, women rarely wear a cap, but cover their heads with the hood which is attached to the coat. In summer they also go bare-headed, or in stormy weather they throw the hood of the summer coat over the head. Nowadays many women tie a kerchief on their head in summer, as is customary among Russian women (see Plate XXX, Fig. 2).

Men's summer caps are made either of fawn-skins or of the dressed skin of ringed-seal, with the hair on (Fig. 128). The latter material is used chiefly by the Maritime Koryak.

Fig. 128 (г̣ị̆ʧ̣ʔ). Man's Summer Cap.

Summer mittens are made of curried reindeer-skin, or of the dressed skin of ringed-seal, or of spotted seal. During the sea-hunting season the Maritime Koryak wear mittens of dog-skin.

The Koryak very rarely wear gloves, which, to judge by the pattern, have been adopted from the neighboring Tungus tribes. The back and the palm of each glove are cut from the same pattern. These parts are placed one upon the other, and the edges, and also the sides of the hand and fingers, stitched together with sinew-thread. The thumb is cut separately, and consists, like the rest of the glove, of two halves of the same shape. It is inserted in an opening left in the glove under the index-finger.

CHILDREN'S CLOTHING. — Clothing for children up to the age of five or six, and sometimes that of children even a little older, consists, like the women's underwear, of a combination-suit, called kei-kei or maʔɫăɪ-kei ("bifurcated kei"). The children's combination-suit differs from that of women in several respects. It often has a hood sewed on. It has a long slit between the two halves of the trousers, and a fur flap (Koryak, māka) stitched on at the back, over the slit. On the inner side of this flap dry moss and powdered rotten wood are placed. The flap is passed up in front between the legs, and the two straps attached to its ends are tied around the waist. The child's excretions are absorbed

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

loops of straps that are tied to the bag or other burden (Plate XXXV, Fig. 1). In carrying burdens, the yoke or cross-bar is placed over the chest, the straps rest on the fore arms, while the load rests on the small of the back. This is a clumsy method of carrying burdens. The yoke presses against the chest, the straps hinder the motions of the arms, and the burden lies too low on the back. To prevent the yoke from slipping down in walking, it is fastened by means of a thong to the neck or coat-colla.

While the method used by the men, of carrying loads by means of chest-yokes, is found also among the Eskimo,[1] the method employed by the Koryak

Fig. 131 (1/12). Man's Chest-Yoke. Length, 53 cm.

women is met with among many Indian tribes.[2] The carrying-strap is depicted on codices and monuments of ancient Mexico.[3] It is in use among the Ainu. Among the ancient Kamchadal, only the women used the head-band, while the men used the breast-yoke like the Koryak.[4] The Koryak women put burdens, and also their children, into grass, nettle, or skin bags, which they hold on the back, and carry them by means of a head-band passing across the forehead. Plate XXXVI shows how women carry children on their backs, in a bag or without one, by means of head-bands. The head-band or carrying-strap is made of stout thong-seal hide. Fig. 132 shows the strap

Fig. 132 (1/17). Woman's Carrying-Strap. Length, 108 cm.

stretched out. The small sticks in the middle are inserted to stretch the skin and make it thinner. The ends of the strap are cut out and provided with slits through which to pass the straps of bags and of wooden or skin buckets, for tying (see Plate XXXV, Fig. 2; and Plate XXXVI; also Fig. 160, *a*).

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[1] See Nelson, p. 211; and Mason, The Human Beast of Burden, Fig. 2, p. 256.
[2] See Mason, The Human Beast of Burden, pp. 262, 263, 265, 268, 273, 277, 282.
[3] See Morse, Was Middle America peopled from Asia? (Popular Science Monthly, November, 1898, p. 51.
[4] See Krasheninnikoff, II, p. 24.

1: Jochelson E-5 (1900-01) 1908 Ry4 Koryak Ry4

415 281

Bags for keeping Clothing. — The Koryak keep their reserve clothing in bags made of the skins of ringed-seals, of spotted seals, or of ribbon-seals. The skins are dressed on the flesh side, and the hair is left on. The bags are made with the hair side out, and, like those of the Eskimo, are of two shapes, — wide bags with a top opening, which is tied with thongs; and elongated bags, resembling a seal in shape, or made of an entire seal-skin, the flippers of which are sewed up. The openings of bags of this kind are slit across the chest and laced up.[1] The Maritime Koryak keep articles not in use, and spare clothing, in such bags, in the houses or in storehouses. In the houses these bags, with their contents, serve as pillows. In winter, bags containing summer clothing are kept in the storehouses; and in summer the winter clothing is kept in the same way. Funeral clothing not fully finished is also kept in storehouses.

Fig. 133 (1/7). Embroidered Pouch.

531 281 292 [174]

Belts. — Women very rarely wear a belt. Embroidered carrying-straps[2] belong to the funeral clothing of women. The belt, however, forms part of the funeral dress of men.[3] This points to the fact that the belt has been used by male Koryak for a long time. The Koryak gird up their house-coats and their short travelling-coats with their belts. The long fur travelling-coats, or the overcoats of leather or imported cloth, are worn without belts (see Plate xxxii, Fig. 1). [293] The belt consists of a dressed strap of thong-seal skin, two or three fingers wide, with a large iron buckle.[4] In ancient times, buckles were made of ivory, and these may be seen even now. [302] On the belt hangs a small belt-knife in a sheath, a case embroidered with glass beads containing a birch-bark tobacco-box, and often iron tweezers for pulling out hair (Fig. 133). These tweezers seem to me to have been adopted from the Tungus. Among the Maritime Koryak, belts are frequently embroidered with glass beads (see Fig. 202).

[1] See illustrations in Bogoras, The Chukchee, Vol. VII of this series, p. 192; and Nelson, p. 44.
[2] See Part I, Fig. 54, p. 109. [3] Ibid., Fig. 46, p. 106. [4] See Fig. 205.

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

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412

Fig. 141 shows a man's ordinary belt-knife, with a wooden sheath having tin rims and ears for suspending it on the belt. This knife, like all straight knives, has a thick back. It is called "belt-knife" (itr't-wal or yeče'twal), and is used in eating, and for working small wooden objects and carvings in bone. With this same knife, sharpened to a keen edge, hair is cut or shaved,[1] the hair on reindeer-skins designed for clothing is cut and reindeer are stabbed when killed for food and not intended as offerings. With this knife, too, fish is gutted for sun-drying. Women usually carry it stuck into the boot-leg. In very rare cases do women carry such knives at the belt.

281]

251]

A knife of the same form,

Fig. 141 ($\frac{11}{12}$). Straight Knife and Sheath. $\frac{1}{3}$ nat. size.

Fig. 142 ($\frac{11}{12}$). Large Knife and Sheath. Length of knife, 56 cm.

but somewhat longer (including the haft, about 45 cm. in length), is called "hip-knife" (yō-wal), because it is not carried on the belt, but is tied to the

[1] See p. 604.

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

326 412 long, narrow, ornamented, and well finished. The spears for every-day use are not ornamented. They are of simple and rough workmanship. Some spears are made with a ridge in the middle, which is also often met with on spears from the Amur region (see, Fig. 195).

Knives for special kinds of work are represented in Fig. 144. The woman's knife, *a* (ñau-wal) is of a sickle-shape, its form being an imitation of the ancient flat knife made of slate.[1]

281 412 177 The woman's knife has no sheath. It is kept in the work-bag, together with shavings of skin. With this knife, women cut skins and furs for clothing.[2] The cutting is done on a cutting-board. Koryak women rarely use scissors. Imported broadcloth for the upper coat, and calico for shirts, are also cut with the knife. Koryak blacksmiths do not manufacture scissors. The large shears shown by Bogoras[3] are the work of Yakut or Amur River blacksmiths. Yakut women cut skin for clothing with such scissors. Nevertheless Koryak women exhibited great joy when we presented them with ordinary narrow iron scissors in return for services rendered, or for submitting to being measured, and immediately pressed them into service.

321 531 322 Fig. 144, *b*, represents a knife with a long handle, specially used for carving in bone or wood. However, this knife is also called a belt-knife, and is worn at the belt in a sheath. Its wooden handle is covered with sheet-brass which is adorned with scratches made with the point of a knife, and evidently representing a technical ornament. Fig. 144, *c*, represents a straight knife (tami'ñu-wal, "working-knife"), and *d* a curved knife (keñi-wal, "curved knife"), used in carving bone and wood, and in hollowing out spoons, ladles, dippers, plates, and dishes.

326 412 Fig. 145 represents an iron chisel and an iron bow-drill for work in wood. The chisel (*a*) has a curved edge for making holes. The handle of the drill (*b*) and the bow are made of bone of whale. A similar bow-drill, only with a smaller point made of steel, is used also in riveting old kettles, and generally for boring in iron.

401 [372] 321 I did not happen to see a pump-drill in use. It is curious that the bow-drill is called in the Koryak language mi'lgttine ("fire-procuring"). This points to the fact that the use of the bow-drill for procuring fire had preceded

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[1] Murdoch (The Point Barrow Eskimo, Fig. 106, p. 153) mentions an ancient large single-edged slate knife of this shape, belonging to the Eskimo, and supposes that it was used specially for cutting food. I am inclined to think that it was a woman's knife for cutting skin. Its shape is quite similar to the woman's iron knife of the Koryak, whose blacksmiths doubtless originally imitated ancient stone models. In Mason's article on the woman's knife of the Eskimo (Report of the U. S. National Museum, 1890, p. 411) are collected types of woman's knives of the Eskimo and certain Indian tribes from various localities. These illustrations show that nearly all — both the stone knives, and those of iron made in imitation of the stone ones — have a crescent-shaped blade, just as in the case of the woman's iron knife of the Koryak. Nearly all knives of which illustrations are given by Mason have handles like those of chopping-knives. Only in those of them (see Plates LIX, LXIV, and LXVIII, Figs. 1, 4, 2) do we see a handle on the side, just as on our woman's knife.

[2] Ornamented woman's knives are represented in Fig. 193.

[3] See Bogoras, The Chukchee, Vol. VII of this series, Fig. 151, *c*, p. 222.

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

Of bone tools, the following, besides those already mentioned, are still in use: an axe of bone of whale, with which bark is peeled from trees to get gum, and with which sods are cut for covering the walls and roofs of underground houses;[1] a marline-spike (Fig. 151), which is indispensable on account of the extended use of lashings; bone combs[2] for combing sacrificial grass; and plant-stems for technical purposes. In the absence of iron, toggles and swivels for the dog-harness are made even now of bone or antler. For

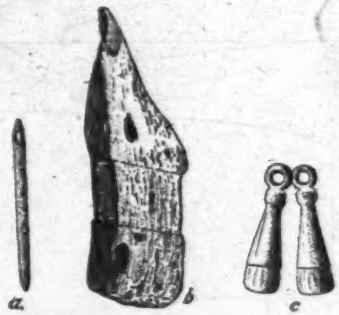


Fig. 150, *a* (1/1), Bone Needle (length, 4 cm.); *b* (1/1), Bone Implement of Unknown Use (length, 13.5 cm.); *c* (1/1), Bone Ear-Ornaments (length, 2.5 cm.).

Fig. 151 (1/1). Marline-Spike. Greatest length, 17 cm.

making bone swivels, a ring made of the bone of a mountain-sheep is placed in boiling water, in which it expands and softens. Through this is passed the small head of a bolt, usually cut out of a walrus-tusk. After drying, the ring contracts around the body of the bolt, and the head cannot come out. Finally may be mentioned the Koryak bone-scraper described by Bogoras.[3]

Woman's Tailor-Work. — All the clothing is made by women. The sewing for each family is done by the adult women, but girls from the age of twelve or thirteen on assist their grown-up relatives. Among the tailor's tools, the woman's knife has already been described.[4] Next, the needle and cutting-board should be mentioned. At present only imported steel needles are used. For sewing heavy skin clothing, only long thick needles are used. Special preference is given by the women to sailor's needles, with which they can pierce more easily than with round needles the thick skins used in winter for the inner sleeping-tents and the large outer tents. The cutting-boards are made in different sizes. For the most part, they are plain alder, poplar,

[1] It is curious to note that the bone axes that I have seen were mounted on a wooden handle, with the edge of the blade parallel to the handle, like iron axes, and not like adzes, as was formerly done. Thus, in the epoch of the transition from stone to metal is found not only the tendency to give metal tools the shape of tools of stone or bone, but also the contrary tendency to adopt for bone or stone tools the forms of imported iron tools.

[2] See Part I, Fig. 42, p. 97.

[3] See Bogoras, The Chukchee, Vol. VII of this series, Fig. 147, p. 219.

[4] See p. 621.

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

or larch boards, about half a metre long and 15–20 cm. in width, planed off with an adze. On the reverse side, figures representing human beings and animals, and other ornaments, are carved out with a knife.[1] The small pieces of white and black fur for making up patterns on clothing and rugs are cut on small ornamented boards with a wide notch in the middle, on which are wound the embroidered fur strips for trimming coats.[2]

Fig. 152 represents an ornamented double wooden trinket-box with a connecting hollow bar around which embroidered fur strips are wound. The two small boxes serve for holding needle-cases, thimbles, slittingtool, patterns, and other trifles. The wooden lids are fastened to the outer sides of the boxes with leather strips instead of hinges. They are closed by a sinew-thread which passes from one lid to the other through the hollow bridge connecting the two boxes.

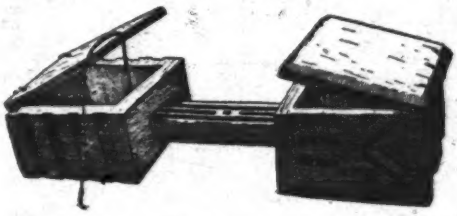


Fig. 152 ($\frac{1}{3}\frac{1}{1}\frac{1}{2}$). Carved Trinket-Box. Length 30.3 cm.

Thread is still made of reindeer-sinew. For sewing-purposes the thin threads of the dorsal sinews are used, while the thick sinews taken from the legs serve to make ropes for netting and for basket-weaving. The sinew is pounded with a stone hammer on a stone table, and combed like flax with a bone comb; then threads or ropes of the desired thickness are twisted out of the thin fibre thus obtained.

Plate XXXVII shows women of the Maritime Koryak sitting sewing and cutting by the dim light of an oil lamp. On the right side a boy is sitting on the log which separates the sleeping-space from the middle of the house; a girl with her sewing, and a woman with a child, are sitting behind the log, on skins, under the raised cover of the sleeping-tent. On the left are seated a girl, and a woman with a cutting-board. Above are hanging clothes, foot-wear, and a fur rug. The sewing of reindeer-skin rugs will be described later on.[3]

Dyes. — The Koryak use a variety of dyes for dyeing skins, animal hair or fur for ornaments, and thread for weaving bags and baskets. For black or dark dyes they employ sea-mud, a decoction of swamp-moss and pounded coal mixed with fish-glue, or a decoction of berries of *Empetrum nigrum* with burned grass of *Elymus mollis*. With the first two is dyed the bark of the willow-herb (*Epilobium angustifolium*), of which bags are woven. Previous to being twisted into thread, this bark is soaked in sea-mud gathered on the coast after high tide, or in a hot decoction of swamp-moss.

[1] See Fig. 194. [2] See Fig. 196, *a*, *d*. [3] See Chapter XI.

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

386 Pounded coal mixed with fish-glue is used for coloring sledge-stanchions, engravings on bone carvings, sinew and nettle thread, and sometimes wood-carvings.[1] A decoction of cranberry with ashes of *Elymus mollis* is used in dyeing black the strips and pieces of ringed-seal skins and of the thin skin from dogs' necks, which are used for ornamenting clothing.

Red dyes of various hues are made of ochre, alder-bark, and of berries of *Empetrum nigrum*. Ochre is used also as a paint, — either dry (for instance, in painting the cheeks of wooden masks[2]), or dissolved in water. Alder-bark serves mainly for dyeing dressed reindeer-hides, from which clothing is made to be worn with the fur side in. Dressed skins are rubbed with it, or it is boiled in water and the skin is soaked in the hot decoction. In the former case an uneven reddish dye results; in the latter, a bright even cinnamon color is obtained. Special skill is required for this process. Expert workers are found among the Maritime Koryak women, who know how to lay a very showy bright cinnamon hue on skin. After being treated with hot alder-dye, the skin hardens, and must be rubbed afresh to render it soft.

281 Dressing of Skins and Cutting of Thongs. — In the Koryak household, dressing of skins and cutting of thongs are important occupations, as all of the clothing is made of skins, which must first be dressed; while thongs are needed not only for lines, breast-collars, lassoes, harness, etc., but also for tying together sleds, for nets, and for many other necessities.

[462] The dressing of skins is the task of women, while thongs are cut by men. The methods employed in both these industries are identical among the Koryak and Chukchee, and for the description of details the reader is referred to Bogoras's work on the Chukchee.[3] I will only remark that in certain places these occupations develop into home industries. This is particularly true of the making of thongs. Strong thongs are obtained only from sea-animals. Accordingly the Maritime Koryak manufacture them, and exchange thongs of ringed-seal and walrus-hide with the Reindeer Koryak.

285 Basket-Work. — The bags and sacks made of seal-hides and reindeer-skin have been spoken of before (see p. 607). Here I shall confine myself to a description of the manufacture of woven bags and baskets. Like the manufacture of clothing, weaving is the occupation of women, and it is developed chiefly among the Maritime Koryak. The material for weaving is quite varied. The roots of different species of willow, the wild rye (*Elymus mollis*; Koryak, tu'wai), willow-herb grass (*Epilobium angustifolium*; Koryak, me'nmet or me'nmetan), nettle (*Urtica dioica* L.), thread from reindeer-sinew, and imported twine, are used.

Willow-roots, previous to weaving, are soaked in warm water, by which process flexible white rods are obtained. The stems of the *Elymus mollis*

[1] See for instance, the wooden dog (Fig. 178, *a*) dyed in black.
[2] See Part I, p. 84.
[3] See Bogoras, The Chukchee, Vol. VII of this series, pp. 217, 228.

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

the first braid is sewed. The braid then continues spirally around this strip of skin, the spirals being sewed together. These bags are ornamented by inserting at a certain place a dark or ornamented braid, which occupies one turn of the spiral, to be followed by a plain turn, which again may be followed by a decorated turn. Thus it happens that at one place in the basket the ornamented and unornamented strips are sewed together, and the irregular appearance is presented because the ornamented turn of the spiral always ends one row above the point where it begins. This technique is shown in Fig. 164, *b*. In this case the lower part of the basket is made of coarse braid, while the upper two-thirds are made of a much more closely woven braid. In Fig. 164, *c*, the insertion of the decorative band is made in a different way, a single black spiral being inserted, which tapers at both ends. The technique of this style of basketry is shown in Fig. 164, *a*.

Fig. 163 ($\frac{1}{11}\frac{1}{12}$). Water-tight Basket. Northern Kamchatka. Height, 34 cm.

The Maritime Koryak are about the only part of the tribe engaged in basket-weaving from plant and other fibre. The Reindeer Koryak women have no time, and their large cold tents are unsuited in winter for carrying on the work of preparing the material and weaving the baskets. The Reindeer Koryak women content themselves with sewing-bags made of skins and with the woven baskets obtained by exchange from the women of the Maritime tribe.

Ancient Pottery. — I have referred several times to the excavations of ancient Koryak underground dwellings, which I made at the mouth of the river Nayakhan and on the seacoast between the mouths of the rivers Nayakhan and Gishiga. Before undertaking to describe the potsherds found in these excavations, I will make a few general remarks on the remains of these underground dwellings and how the excavations were conducted.

The Koryak themselves consider these remains as the dwellings of their ancestors, who had lived there previous to the advent of the Russians, and they call them by the same name as they call their present underground dwellings (see pp. 448, 453). These dwellings are therefore the dwellings of the Koryak, and not those of another tribe, and they are not very ancient.

Seen from the outside, these remains form circular or nearly circular

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

285 531 black. This stitch is identical with the stitch employed in the bottoms of baskets. A fourth method is applied in a few Kamchadal baskets; horizontal bands being made by overlaying an ordinary whipped coil with grass dyed red, or with red, blue, or black strips of cloth. This is held in place by passing every third or fourth stitch over the strip, which is thus woven on the coil (see Fig. 233). Various forms of checker-work, zigzag bands, and rectangles, are the principal figures that are found. The covers of round baskets often bear designs forming rosettes. In one basket Fig. 230, *b*), figures are found which evidently represent human beings.

Fig. 231 ($\frac{7}{10}\frac{8}{11}$). Coiled Basket with Designs made in Nettle-Fibre. Maritime Koryak, North Kamchatka. Greatest diameter, 22.5 cm.

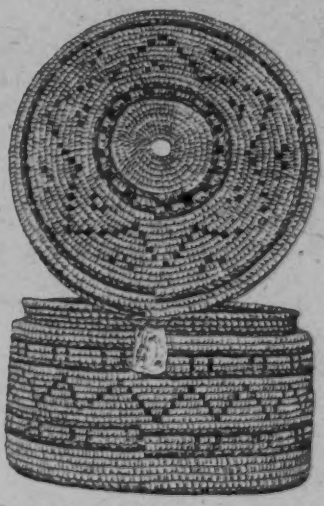


Fig. 232 ($\frac{26}{1}\frac{3}{4}$). Coiled Basket. Maritime Koryak, North Kamchatka. Diameter, 17.5 cm.

281 531 177 [439] DECORATION OF RUGS MADE OF REINDEER-SKINS. — It is doubtful whether this art was developed among the Koryak women previous to their contact with the Russians. At present it has developed into a domestic industry. Koryak fur rugs are carried by traders far and wide. They may be seen on the walls or floors and among the furniture of Russians living at Petropavlovsk, Okhotsk, Yakutsk, and Vladivostok. In Irkutsk their price is ten times as high as at home. Among the rich Yakut, Koryak rugs of fine workmanship, made of skins of young reindeer, sometimes take the place of the crude rugs of Yakut production made of cow or horse hides.

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

In every village of Maritime Koryak on Penshina Bay, I found the women at work on rugs during the winter, but only once did I see a rug used by the Koryak themselves as an ornament in the house. It covered the platform which served as a sleeping-place for guests. Evidently this industry has developed as a result of Russian demand. To a great extent this is also true of embroidered coats. Every Russian or Yakut merchant, or official in the Maritime or Yakut provinces, if he has to travel on private or official business, buys an embroidered coat of reindeer-skins of Koryak manufacture. It is seldom that the Koryak themselves wear embroidered coats. They are worn only by Koryak traders. Women wear embroidered dresses more frequently than men. I speak here of every-day clothing, and not of festival, dancing, or funeral garments, which are always embroidered. The making of rugs has principally developed among the Koryak of Penshina Bay. They find competitors, especially in silk embroideries, among the Russianized Koryak women of the Yamsk settlement. The Russianized Yukaghir and Chuvantzy women on the Anadyr River and on the lower course of the Kolyma River also enjoy quite a reputation for their art of ornamenting fur dresses and making rugs. The Russianized native women of the Kolyma, however, are less skilful than those of the Anadyr.

Fig. 233 ($\frac{7}{11}\frac{1}{17}$). Kamchadal Coiled Basket. Diameter, 15 cm.

In decorating fur rugs, colored thread and silk or bead embroideries are not used. Small pieces of the white and of the black fur of young reindeer sewed together are the only material used for the ornamentation. The comparatively cheap fur of young reindeer — with its thick, soft, and glossy hair — matches in beauty the expensive furs, and is less valuable only on account of its lack of durability, since the hair usually falls out soon, as in dresses of reindeer-skin. Rugs, however, last longer. Since the entire beauty of a rug is in its ornamentation, it is almost wholly made up of the pieces of white and of black fur which form the ornamental figures. A Koryak girl will work all winter on a rug, if it is a large one, in order to exchange it with a merchant for cloth, calico, ornaments, or food-products. The rugs are either square or of elongated rectangular form. Their length varies from one metre to three metres. As in dress-decoration, the regular designs are geometrical forms, animals, conventionalized plants, or a mixture of all these forms.

The rugs here illustrated were made in the villages of Paren, Kuel, Mikino, and Kamenskoye.

17:Antropova E-4 (no date) 1964 RY4 Koryak RY4

with large nets sewn together from the smaller ones they owned individually.

Other methods of fishing included fishing with the aid of an iron hook (marik) and "dipper" nets. The fisherman stood up to his knees in water, holding in his hands an implement that looked like a large sack-net on a long pole. Sighting a fish, he quickly directed the net towards it, scooping it up and throwing it out on the gravel shore. This method was used in the beginning of the fish-run, before the cooperative set to work.

Most of the catch went into the making of yukola. The fish were disemboweled and hung to dry on special racks. The yukola (fish dried in the sun and the wind) was put away in storehouses—tents on high piles, covered with dry grass. Yukola was usually made by women, while fishing was done chiefly by men. The yukola was the principal food of the people all year; it was also used as feed for the dogs, in addition to "pickled fish"—freshly caught fish piled into a pit, covered with earth, and left to ferment until needed.

An important auxiliary occupation among both sedentary and nomad Koryaks was hunting, which was done solely by men. The fur animals hunted were fox, wolverine, otter, hare and ermine.

Fur-animal hunting was most important among the Palantsy, who lived in a region abounding in Kamchatka sable. These were trapped in nets. Other animals were hunted with guns. Foxes and smaller animals—yevrazhka hamster and ermine—were caught in springtraps. The latter two were usually hunted by adolescent boys. Hares and partridges were caught with a noose. In early spring, many hunters took meat animals—bears, Siberian marmot, wild reindeer and mountain sheep. Tundra animals were usually hunted without the aid of hunting dogs, which were owned by relatively few hunters.

An important role in Koryak economy was taken by the gathering of wild plants. The gathering of edible roots, grasses and berries was women's work. Roots were obtained chiefly from mouse-nests. Searching out a mouse-nest, the woman dug it up with a special wooden hoe and took from it the store of edible roots prepared by the mice. The berries gathered were blueberry, cloudberry and crowberry.

Grass was used to make inner lining for boots, and was also woven into mats, baskets, bags and purses. The weaving of variously shaped baskets, from those in the shape of bowls and trays down to small oval boxes with lids, and also bags of various shapes and sizes was especially developed among the Karagin and Alyutor women.

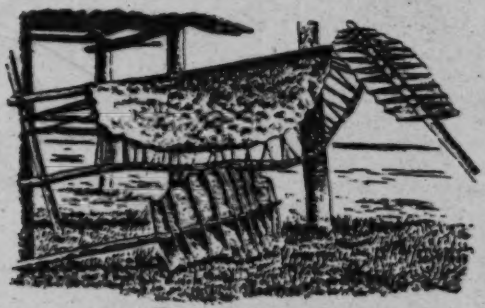
The men widely engaged in carving bone and the horns of wild sheep.

One of the villages of the northern coastal Koryaks—the village of Paren' on Taygonos Peninsula, was long known for blacksmithery. The Paren' blacksmiths reforged accidentally gotten pieces of iron into knives famed throughout the Koryak territory and beyond it. Even in the early years of the current century, the local Koryak population preferred them to imported Russian and American knives.

Housing

The dwelling of the reindeer-breeding Koryaks (yaranga) was a tent, similar to the Chukchi yaranga (called yayan'a in the Chavchuven dialect, and raran'a in the Alyutor dialect). Cylindrical at the base and conical at the top, it had a framework of poles and was covered with reindeer skins, with the fur outside. The pelts to be used for covering the yaranga were scraped a little; some of the flesh side was peeled off, then it was kneaded and smoked to make it waterproof. For summer dwellings, the hair was removed, or else worn, old coverings were used.

17:Antropova E-4 (no date) 1964 RY4 Koryak RY4



Drying skins.

removed, or else worn, old coverings were used. The main skeleton of the yaranga consisted of three thick poles, 3–4 meters long and inserted so as to form a large tripod. In a circle around them were set shorter vertical poles (1.5 to 2 m long) at a distance of one or two meters. These were connected at the top with horizontal beams, from which more poles ran to the top of the tripod. This frame was then covered with pelts. Light penetrated into the dwelling through the smoke-opening above and through the entrance, when the skin serving as a door was thrown back.

Inside the yaranga, 3–4 canopies were attached to the horizontal beams. These canopies, made of reindeer skins, were occupied by separate families. A canopy formed an enclosure of skins and was lighted by a lamp fueled with reindeer or seal fat. Inside the canopy, it was very warm, and during the day the front part was usually raised and left open.

Among the Koryaks who nomadized in southern Kamchatka, yarangas usually had from 3 to 6 canopies, which were high enough to stand in without touching the ceiling. The canopies were very often cleaned and beaten out. Yarangas were built by women, and their size depended on the wealth of the inhabitants.

Most of the coastal Koryaks lived in semidugouts. The base of such a dwelling consisted of a large pit, 1–1.5 meters deep. The walls of the pit were reinforced with a paling of vertical logs, which formed an octagon. Each corner of the octagon was joined on the top, by means of a beam, with the tops of four main posts set in the center of the pit. On these beams were laid flat planks, forming the roof. The frame was covered with sod. At one side of the semidugout was a corridor, 2–3 meters long, with small doors at either end; this served as the summer entrance (or, to be more precise, the spring and autumn entrance). Overhead, in the center of the roof, was a square opening (0.5 × 0.5 m), which was at the same time a smoke vent, a window, and a winter entrance. Instead of a ladder, the Koryaks used a thick log, grooved to form steps. Outside on the roof, around the entrance (smoke vent), they built a funnel of poles (on the coast of Penzhina Bay), or of woven twigs (on the eastern coast), to protect the entrance from snowdrifts. The funnel was supported by props. Inside the dwelling, low benches were built along three of the walls. These were covered with skins, and over them were hung sleeping canopies. A hearth was constructed at the wall on which the corridor opened. In winter, the corridor served as a storage room and a ventilator flue: there was a vent in its ceiling, and this was opened when a fire was going in the hearth. A semidugout usually housed several (2, 3 or more) related families (much like the reindeer-breeders' yaranga). Some of them held as many as 30–40 inhabitants. When spring came, the Koryaks moved to tall huts, set on stilts. Later they began to use fabric tents.

22:Barrett-Hamilton and Jones--297 N-2 (1897) 1898 Koryak
116, 177, 281, 415

"They [the natives of Karaginski Island--Analyst] keep their more precious or breakable household goods in bags, beautifully constructed either of the skin of the common hair seal (Phoca largha) or of the rare ribbon seal (Phoca equestris). One of the bags made of the latter skin we secured, and we were told that the species occurs on the Pacific coast of the island. In one of these bags we found a rough wooden box containing some writings in Russian, which we were unable to read, but which may have been left by the crew of the schooner by whom the log hut was built. [see p. 293--Analyst]."

22:Barrett-Hamilton and Jones--297 [2] N-2 (1897) 1898 Koryak
116, 281, 415, 501

"The skins of the walrus and of a larger species of seal which occurs here [on Karaginski Island--Analyst] —perhaps Phoca barbata—were kept stretched on frames for use in the manufacture of the skin boats, which will be described below.

Other implements which we noticed were snowshoes; a wooden tripod to stand over a fire, having wooden flesh-hooks suspended to it; a wooden ladle; and some bone knives which are used for killing seals or other game when wounded."